

## KNOXVILLE WHIG.

KNOXVILLE, TENN.  
SATURDAY, FEBRUARY 20, 1863.

Books! Books! Books!!!

Four Books you Say!—I have had a book of 300 pages, well bound, being a discussion of the slavery question, between myself and Mr. Paine, in which the latter entered into a defense of "glorious old John Brown and his boys," as he styled them. Kansas, moreover, This book is now of more interest in the South, than before. I will send it post paid by mail to any one who will tell me we are not safe.

I have my reply to Dr. Greeves' "Iron Wheel," with an Appendix, a book of 400 pages, bound cheap in paper covers, which I will send post paid for 20 cents, or two copies for ten dollars, paying 20 cents postage, and, leaving only 20 cents for the book. Send on your orders.

I have also a few dozen copies of my "Political Register" of 1844, a large book, now at play, which I will sell out post paid for six dollars, and my book of "Americanism contrasted with British Democracy," which I will furnish at 50 cents.

W. G. BROWNLOW.

February 18.

Rev. A. Paine.—No. 4.

*Rev. A. Paine.—No. 4.*—It gives me great pleasure to assure those who despise you, and look upon you as a meaner man than Fred Douglass, for whom you are a journeys editor.

in his absence—of whom there are not a few both North and South—that I am by no means done with you yet. I have been watching your movements closely—and true to your instincts, as a negro thief, and the vulgar scum of the South, you still hold on in a career of undiminished infamy—giving substantial evidence, if evidence were wanting, of your capability for doing any dirty work wanting in the ranks of Abolitionists, whether it be stealing slaves and running them off on underground railroads; blackguarding Southern citizens, and slandering Southern institutions; soliciting money, rifles, pikes, or other material aid for Northern murderers and robbers; or lodging with

free negroes, as a means of advancing the cause of human liberty!

I see, too, that amidst all the discord that now pervades our distracted country, you not only do your part of the dirty work of Abolition, but you are engaged in the unpatriotic work of pulling down the edifice erected by our fathers. The vicious and honest—of whom there are hundreds of thousands, both North and South—intend to resist you and your vile associates, and to stand up for the Constitution and the Union. As long as a majority of the American people reverence the memories and teachings of Washington, Adams, Hamilton, Jefferson, Madison, Monroe, Clay and Webster, they will not suffer this Republic to be destroyed.

If, however, a majority of the American people prove to be fools and knaves, and will force division upon us, we shall be fully prepared for the event. The military resources of the Southern States are equal to the emergency, and in most or all of the States, we are suggesting those resources, by arming and disciplining our militia, so as to put the South in a position of complete defense and resistance of every effort to invade her constitutional rights. I commend to your consideration and to the consideration of those who sit with you, the abridged views of the Boston Courier, published under your nose—old, conservative, and able journal:

In our opinion, not only Virginia, but many other Southern states are in a position of military preparedness which is generally unimagined; and to some of those certainly their military forces, previously to recent events, has been far larger than that of Massachusetts, and at least as well organized and as constantly and thoroughly drilled and disciplined as ever.

The Harper's Ferry affair has led, however, to much more extensive and complete arrangements for arming the South than raised before; and their state of preparation, is certain

—but we do not understand it to be at all

so far advanced that it can be expected

to be ready for any interference with it.

Such is the end of Northern anti-slavery agitation. It affords an excellent reason why our social cause, as also why national men, sit in quietude and deafe peace, shewing endeavor to elevate public sentiment to this reasonable point.

But, sir, you mistake the position of the North and yourself—another your moral suasion, you Sharp's Rifles, or Brown's pikes, can subdue or terrify the people of the South—you look through jaundiced spectacles, which produce a jaundiced yellowness on all you inspect. All anti-slavery men at the North look through a medium that magnifies themselves, while it diminishes others. I give you some good advice, upon the stage, before a Philadelphia audience, last fall was a year ago, but you seem not to have profited by it. Allow me to advise you again, and to draw the true picture. The mass of mankind who appear upon the stage of human life, seem to be born but to eat and drink, to sit and die. Both President and present, King and subject, though widely separated by their positions in life, harmonize in death, and end their careers in one common grave yard. Some not both to position-like yourself, for instance—see distinction by the agitation of a subject that will arouse the masses. They obtain—as you have done, through agency—a small elevation, and are viewed in their elevation because of their wickedness and crime, and like you, are as odious as they are conspicuous. But you being of the Seward school, claim a divine right, made under "a higher law," sent as *Abolition* teachers from God, to dictate to the "slave drivers" of the South, the will of Heaven, while you, as infamous hypocrite and imposter, neither abide by the law of God or man, even the Constitution of your country—while your pretensions and hypocrisy make odious to every virtuous and sensible mind!

Not wishing to extend this letter beyond reasonable limits, I will notice your rebuke of me, by citing "The noble position of the Methodist Episcopal Church, North," a body of Christians united in their opposition to Slavery." This Church you allege, is "following in the footsteps of the great and good Wesley and Whitfield." The introduction of the names of Wesley and Whitfield, by you, is unfortunate, as I will show. Rev. ALEX. STEPHENS, a leading officer of the Northern General Conference, and an Abolitionist, has written a "History of Methodism," and from this work, I copy the following extract:

"Hark from the Tombs!"

The day after the election of Gov. Pennington, the Richmond *Enquirer* came out in full mourning. We thought at first the Devil was dead and the *Enquirer* had lost its best friend; as it was taking things so much to heart. But it turned out that the Democrats had failed to elect a Speaker, and would not be able to summon the House to meet.

Rev. ALEX. STEPHENS, a

leading officer of the Northern General Conference, and an Abolitionist, has written a "History of Methodism," and from this work, I copy the following extract:

"In the course of the correspondence, as also the will of Whitfield, we started by some arrangement to meet in the same place, for the discussion of property. No small amount of it consisted of slaves; and that is still more startling. Whitfield appears to be largely responsible for the introduction of this kind of property, as called, into the provinces. In his will he bequeaths to the Counties his lands, negroes, books and furniture, and after his death his

letters to America, respecting his property, to be sold, and the value and sale of his slaves."

I suggest that we divide the responsibility for the introduction of this kind of property, as called, into the provinces of Georgia, between George Whitefield and John Wesley. On Mr. Wesley's return to England, after serving two years as Missionary at Savannah, he passed over Whitfield on the Ocean, coming home to this country. Mr. Wesley went before the London Board of Missions, and advised them to purchase more slaves for the use of the Savannah Mission—telling that a small experiment in that line, had worked well—that the negroes were suited to the climate, and the Missionaries could be useful to them in a spiritual point of view. Not only so, but if Mr. Wesley were living in this country now, he would be a slave holder. The difference between Whitefield and Wesley was, that the former treated up wealth, while the latter gave all he made to the poor, and to the spread of the Gospel.

The venerable JOHN LEE, one of the apostles of Methodism, who founded some of the first Churches at the North, was a Virginian slave-holder, and used to travel through New England with a servant to wait upon him, as an *out-sider*, after the old Virginia style. He was received with open arms, as a preacher of righteousness, but in those days, the New England states were engaged in the slave trade, largely, exchanging *Rome*, *tribes*, and all manner of "Boston Notions," for negroes! I have no doubt that the brethren paid Lee for preaching in young negroes, though no mention is made of the fact in his Journal!

Bishop ASBURY was the owner of one Negro man, while in the Episcopal office, and, forsooth that I know to the contrary, left his bondage, as no mention is made of his servant boy in his last will and testament! Thus it will be seen, Mr. Paine, that you are unfortunate in your association with New York, as are contemptible in numbers, as they are reckless in language, and bankrupt in character.

Sir, the rapidity of New England

placed upon us the institution of negro slavery; and the South is not responsible for its existence here to day, but the negro slaves of the North are, who stole them from the coast of Africa, and brought them here for the sake of gain. I confess they *hated* their condition, but that was not the motive of the corrupt and thieving villains, when they engaged in their piratical work. You seek now to recklessly abolish slavery, and substitute for the evil of the Institution, that far greater curse of two races living in contact, and engaged from year to year, in the occupation of cutting each other's throats.

We have fallen upon a plan at the South, to disgust the anti-slavery men of the North and North Western States, with freedom, as they style emancipation

—plan to legislate all the free colored people out of the South, and drive them into the free States. Their presence among you for one year, will disgust you, and set you to legislating them out of your midst. They are now going up the River by boat loads to Ohio, from Arkansas, and Ohio, the scarcely free slave shippers, are implored the Steamer Captains for God's sake to take them somewhere else!

Just at this point, and lest it escape my mind, I desire to hold a sort of close meeting with you, and like the bear in the fable "whisper" you closely. You boasted in one of your addresses in Philadelphia, that you had the honor of raising the first money, at a public meeting in Syracuse, to aid in sending "glorious old John Brown and his boys to Kansas."

Well, that is an *as is* no one North or South, now wishes to deprive you of, or even divide with you! It is now established by anti-slavery testimony, such as Gor. Robinson, Dr. Adair, the nephew of Brown, and others, that Brown and his gang of cut-throats, trained up under your ministry, you vile hypocrite, violently forced husbands from the presence of their wives, and children from the presence of their mothers, at the dead hour of the night, and murdered them in cold blood, so near their own dwellings, that the heart rending groans, and truly sickening moans of the dying, were heard by their wives and mothers, who upon pain of death durst not go to moisten the lips of their loved ones with a drop of water. Mrs. DUVILLE, from this vicinity, was forced to witness the murder of her husband and son, under these distressing circumstances, and her husband was torn in pieces by their enemies. She would "glorious old John" listen to her entreaties, when she implored him with tears, to allow her husband time to send a friend to care for her in her illness, before his violent death! And yet, you, who claim to be a minister of Christ, have been housing this murderous old "Imp of Hell"—you have prayed to him and against those who persecuted him, declaiming on your knees, before a congregation of scoundrels and *lascivious* assembled to hear you. Brown had made the gallows as sacred and immortal as the Cross of Christ! You congratulated his wife and children upon his safe arrival in Heaven, when in fact, as soon as his spirit left his villainous old body, at Charlestown, it struck a *Hoax* for Hell, and upon its arrival, these scoundrels, called out in stentorian voices, for all other murderers, liars, apostates, and damned spirits to get out of his way, and let him "sink to the lowest Hell," as an "hour" due to the magnitude of his crimes! Sir, when you think of these atrocities, and of your agony in sending these murderers to Kansas, have you no compunctions of conscience? Don't you fear to meet your comrades at the bar of God? Why, sir, *Judas* was a gentleman and a Christian, compared with you! You deserve hanging as much as Brown did!

Wanting to know our politics.

We occasionally receive letters from men, asking us to say, with apparent sincerity, in private letters to them, what our political sentiments are! We are rather at a loss, to know how to answer such questions. Whether such men are themselves *fools*, or desire to *insult* us, we are unable to decide. Upon the supposition, however, that they are really in earnest, we will say, to all candor, that we entertain no sentiments that we have not set forth in our paper. And if we have been unable to impress the minds of these gentlemen with our views, we shall be unable to make ourselves understood in any private letter that we may write.

Hon. R. M. T. Hunter.

Our neighbor of the *Register* has displayed the name of this Virginia Senator at his mast head, as his preference for the Presidency. He gives as reasons why Mr. Hunter ought to be elected, that he is a conservative and constitution-loving man.

A minister of Christ—

and a Statesman—

and a Politician—

and a Patriot—

and a Slaveholder—

and a Slaveholder—